

Free Thought Review.

SCIENCE. RELIGION. PHILOSOPHY.

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An unrepealed Act of George III., it appears, prohibits the charging of a fee on Sundays for admission to a public place, and the police are using this rusty old weapon against the Rationalistic Association of Auckland, which has thought it prudent not to contest the matter in the Courts. Some of the papers have censured the police for their action, holding the opinion that obsolete Acts of that kind should not be revived. We cannot agree with this opinion. The duty of the Executive is to enforce the law, and no law is obsolete which can be enforced. Freethinkers should clearly understand the merits of this question. Lord Coleridge lately, in the case of Mr. Foote and his friends, placed the most liberal interpretation on the law of blasphemy; but his dicta have been questioned by Mr. Justice Stephen, who traces at every turn the harsh and cruel features of the law. There is no guarantee against a revival of prosecution while an oppressive law exists. If the Act of George is in force in the colony, we have no right to blame the police for their action. What has to be done is to get it repealed; and as no one can very well defend so senseless a prohibition, it should not be difficult to remove the dead hand of the Georgian lawgiver from New Zealand.

The French are keen wits, and the report of the Committee appointed on the Recidiviste question is a characteristic production. The prosperity of the Australian colonies is due to the fact that they arose out of convictism, and hence France must insist on following so excellent an example! We are further informed that French criminals of the artizan class prefer New Caledonia. This probably means that it will be some advantage to Australia to have the chance of an accession to its population of a class which, though criminal, is artizan and French at the same time. Of course so polite a nation would never insinuate that because Australia received convicts at one time, it should not object to receive them now. But seriously, how little French politicians know of the new world,—almost as little as they knew of Germany in 1870!

The 'Manawatu Times' quotes as follows from a recent speech made by the Hon. Major Atkinson:— "He was in favor of a State religion, and thought it a disgrace to us, as a Christian people, that we could not sink all differences and worship God without all these creeds." The logic of this may be expressed in a few words. Does Major Atkinson believe in none of the creeds? If so he must have some special belief of his own, and this belief is itself a creed. If he objects to the Immaculate Conception, we see no reason why the Roman Catholics should abandon the dogma in order to attain uniformity. He is trying to attain therefore at the impossible. The line is drawn at Christianity, and all outside that pale would have, it appears, to acknowledge the new State religion. With the advance of Freethought the Christian sects

will no doubt approach each other more closely, and they will sink many of the feuds and differences in face of the common enemy. But by the time when they will all be found in such agreement as to accept a national form of religion, Freethinkers will be numerous enough to be able to resist even the united efforts to establish Christianity upon an official basis.

Just previous to the General Election which this colony has lately passed through, the President of the "Wanganui Freethought Association" very properly deprecated the advice of a member of the kindred Association in Wellington (where it was seemingly received with applause) that a "block vote" should be given by Freethinkers on general political questions. To do so would be to act upon the principles, and to adopt the practice, of the bitterest opponents of freethought. It is not Freethinkers who should follow the bad example of those who attach undue importance to the holding of a certain set of theoretical opinions upon abstract questions. Character, and special knowledge and ability in relation to political matters, and even special views on the questions that are likely to occupy the attention of Parliament, are surely of more importance in determining the fitness of a candidate to assist in the legislation and government of a country, than his theological or anti-theological ideas. There might be special occasions on which a Freethinking block vote would properly be given, e.g., if any serious attempt were made to interfere by legislation with freedom of thought and expression. At present no such danger threatens, and it would be a great mistake for Freethinkers to act as if they were a sect anxious to use political power to assist in spreading their opinions.

The result of the General Election serves to show that a large number of Roman Catholics had too much good sense and honesty to sacrifice their individual political convictions at the command of their priests. Indeed, bigotry of all kinds has been taught a useful lesson, and those persons who thought that the electors would virtually disfranchise themselves at their bidding will perhaps remember it for future use. 'The Tablet' indeed draws a different moral, and advises Catholic voters to sacrifice everything to the education question regarded from their point of view. According to this plan of operations, every effort is to be made to place Catholics on the electoral rolls in order that they may vote so as to "disorganise parties" and thus "compel them in the long run to unite and settle the education question on just and equitable principles." Apart from the obvious immorality of this advice, 'The Tablet' forgets that two can play at such a game as this. A class that deliberately combined to injure the community at large, in order to advance its own supposed interests, would soon be regarded as political "dynamitards" who would have to be rendered powerless for evil at all hazards.

The growing conviction on the part of the official representatives of the Catholic Church, that the intelligent and educated members of their own communion can no longer be controlled "like dumb driven cattle," and forced to turn from the broad path of social duty into any narrow little lane that the Church declares is the only road to Heaven, is perhaps the reason why of late such persistent efforts have been made to redress the balance on the side of ignorance. With this object in view, the Catholic priests in various parts of the colony have made use of that perfect organisation which has always characterised their Church, to "work" the system of nominated immigration in their own interests. The plan adopted is to induce as many people as possible to nominate the lower class of Irish Catholics. The men are in a very short time available as electors, who are manipulated as "block votes" at all elections, general and local, throughout the colony. The women are indirectly quite as useful, for where Bridget is Pat soon comes. In this way the relative proportions of creeds and nationalities is being gradually altered, as the immigration returns show. We commend this fact to the consideration of the Legislature and the Government.

It must be confessed that the supporters of a supernatural creed which does not rest upon the solid rock of fact, but upon the shifting sands of popular belief, are wise in their generation when they insist upon having the control of the education of the young. It is only prejudicing the growing intellect, conscience, and imagination in favour of accepted dogmas that in our day gives them a chance of being retained in after life, in spite of the disintegrating influences of modern surroundings. As Mr. Matthew Arnold says, "Our point is that the objections to miracles"—and he might have added to supernaturalism generally—"do, and more and more will, without insistence, without attack, without controversy, make their own force felt." And he adds—"It is the time-spirit which is sapping the proof [of Christianity] from miracles—it is the Zeit-Geist itself. Whether we attack them or whether we defend them does not much matter. The human mind is turning away from them."

There is a fashion in religion as in most other things, and there are not wanting signs, that Christianity of the old definite type is ceasing to be fashionable, and belief in it is coming to be regarded as a mark of intellectual and social inferiority. So far as this change in public opinion is due to increased knowledge and culture, it ought to be welcomed by all Freethinkers, who have long been assured by the orthodox that "society" was against them, and that their ranks were only recruited from the class of the half educated and wholly discontented radicals of the large towns, who as the natural enemies of order, hated Christianity as its embodiment. Now it is acknowledged that the chief danger to the creed of Christendom arises from the fact that while it is attacked by the foremost men of the age, its defence is either official, or is undertaken by those who have no idea of the strength of their enemies' position.

People who have come to the conclusion that the civilised world has, from the time of Constantine at least, been the victim of a huge delusion, and because Christianity embodies many true ideas, has accepted

the myths with which they are associated, on the authority of the Churches, are naturally apt to regard with suspicion many moral and social truths hitherto held with undoubting confidence. In short, the utter collapse of one authority throws discredit upon all authorities, just as one bank failure shakes confidence in all other banks, or the fraudulent conduct of a trustee makes other trustees suspected. Now this is a prejudice which should be carefully guarded against. As Sir G. C. Lewis long ago demonstrated, in his excellent work on "The influence of Authority in matters of Opinion," that the value of authority is at its very lowest in religious questions, just as it is at its highest in those branches of science in which experts are unanimous, such as Astronomy or Physics. Between these extremes lies that large region where the presumption is in favour of the truth which rests upon a wide experience, and is supported by principles which have been carefully thought out by those who have devoted their attention to them. If Freethinkers would carefully consider what *would* should properly attach to any authoritative statement, they would be saved from the risk of discrediting their own cause by being too ready to support any crude project of social reform, which too often resembles the creed they have rejected, by appealing rather to the feelings than to fact and reason.

The practical experience of ages, with which economic science is in complete accord, fully justifies the aversion felt by the majority of thinking men to all the wild socialistic schemes which are so freely advocated in the present day. Nearly all of them are based upon the notion that whatever can be controlled by legislation can be improved by it. Given a parliamentary majority and these "projectors" think they can use it as a lever to move the world. They forget that the fulcrum is wanting if the facts of human nature are left out of the calculation. Were society reorganised to-day on some abstract theory of social justice, it would begin to settle down to-morrow in accordance with the organic forces by which it has been evolved. The legislative dose, or shock, would have produced an illness more or less severe in the body politic, and its various organs would soon resume their normal functions. Such considerations might be thought to imply a contented or perhaps a discontented fatalism, but they do not. On the contrary, they point to the possibility of so modifying social relations as to produce the greatest possible good consistent with the existing state of the society sought to be improved, but to do this demands the care of the skilful political physician, instead of the rashness of the ignorant quack. Still less can we trust to the sentimentalists where tender mercies are generally cruel. Nature is utterly regardless of human wishes that are not in accord with her laws. From the sentimental point of view how admirable were the attempts of Governments to prevent speculators from buying up corn when cheap and selling it to the people when dear, and yet modern science has shown that such interference converted a scarcity into a famine.

Very similar to those sumptuary laws which worked such mischief in the middle ages are all those proposals to interfere with the relations between capital and labour which in the form of "eight hour" bills and "protection to local industry" seem becoming increasingly popular in this colony. Were half the attention

which is given to these proposals—which are as unscientific and apparently as fascinating to some minds as was formerly the attempt to discover perpetual motion—devoted to considering the question of co-operation or “Profit-sharing Between Capital and Labour,” to quote the title of Mr. Sedley Taylor’s recent book, the working man would soon resent as an impertinence the assertion of the politician anxious for his vote, that he is kept in the position of a serf because capitalists are too powerful and too clever to allow him to get a fair share of the products of his own industry. What is of far greater importance, instead of looking to the State for that assistance which the State is quite unable to give, he would endeavour to help himself by taking a portion of his wages in the form of a per-centage of the net profits of the undertaking in which he was employed. This no doubt implies a certain amount of self-denial and the power of postponing a small present gratification in order to procure a greater one in the future, but this is a condition precedent to all success in life due to individual exertion. No contrivance, however ingenious, will enable us to eat our cake and to have it. Communism means eating other people’s cakes till there are none left. If the end of the world had come as soon as they expected it would, the Communism of the early Christians would have been rational, as no more cakes would then have been wanted.

In the June number of ‘The Nineteenth Century’ Mr. Justice Stephen has gone far to prove that “Mr. Harrison’s God, Humanity with a capital H, is “neither better nor worse fitted to be a God than the “Unknowable with a capital U,” which, though not Mr. Herbert Spencer’s God, seems to have been regarded as such by certain theologians in search of a Deity not made in man’s image by the gradual evolution of the religious idea. The conclusion Mr. Stevens arrives at is, that if belief in the supernatural has to be given up, religion in any intelligible sense of the term, must cease to exist. “If,” he says, “human life is “in the course of being fully described by science, I do “not see what materials there are for any religion, or, “indeed, what would be the use of one, or why it is “wanted. We can get on very well without one, for “though the view of life which science is opening to us “gives us nothing to worship, it gives us an infinite “number of things to enjoy. There are many who think “or say they think, that if the scientific view of human “life is true, life itself would not be worth living. This “seem to me altogether false. We should have to live “on different principles from those which have usually “been professed; but I think that, for people who take “a just view of their position and are moderately “fortunate, life would still be extremely pleasant. The “world seems to me a very good world if it would only “last. It is full of pleasant people and curious things, “and I think most men find no difficulty in turning their “minds away from its transient character.” . . . “I think religion would die with theology; but as I “have said I think we could live very well without “religion.” . . . “Morality would be transformed “but not destroyed. *Ubi homines, ibi mores*. Men can “never associate together without honouring and re- “warding and protecting in various ways temperance, “fortitude, benevolence, and justice. No individual “man can live in a society of any size without discerning “this fact, sharing more or less in the common feelings, “judging his own conduct according to them, and

“perceiving that his own personal interest is, to an “extent more or less considerable, bound up in the “general interest. That this state of things will here- “after produce, as it has in the past produced, a solid, “vigorous, useful kind of moral standard, reflected to “a great, perhaps to an increasing, degree in law “properly so called, seems practically certain.” This is masculine good sense, of which we want more than at present exists to correct the reign of fuss and fad which just now controls so many well meaning people.

“The Evolution of Christianity” a work published last year by “Williams and Norgate,” gives in a brief space a very excellent idea of the materials and reasons on which the scientific and historical school base their rejection of Christianity. Less elaborate than “Supernatural religion,” the book in question is more readable, and brings out the essentially evolutionary nature of the process by which the originally merely moral teaching of Jesus became gradually converted into the elaborately dogmatic systems of later ages. It is just the sort of book that the clergy and those who denounce Freethinkers should read. Few will probably do so, for faith based on sentiment can only be preserved in its integrity by carefully refusing to “hear the other side.”

The change in political feeling by which the Clerical party comes into power in Belgium, is apparently due to a conservative want of popularity arising from a series of errors on the part of the Liberals. The Liberals have rendered many distinguished services in legislation, the greatest being the establishment of a secular system of education. This law is now to be repealed if the advice of the ultramontane press and party be accepted. Yet Conservatism, even though tinged with clericalism, hardly ever shows much zeal in the work of repealing liberal measures—recognizing the expediency of not going back. Belgium Conservatism may however be completely in the hands of the clergy, who have yet to learn, in every country of the world, the wisdom of moderation, and its line of action on this question, among others, will be watched with the keenest interest.

The Dunedin Tablet advises the Catholics to change their policy. They have not been successful in returning members of Parliament pledged to denominational education, and the reason is that they exposed their hand. In future they are to work silently, place every qualified Catholic on the roll, and when the next election comes round to punish, in the absence of a friend of Catholic claims, the old enemy by voting for the new. If any member has not supported the claims he is to be destroyed by the block vote at the first opportunity. Thus do the priests lay the snare in the sight of the bird! Success is to follow on secrecy, and the secret is explained! Is it unfortunate for the ecclesiastics that no amount of whipping up can destroy the feeling of independence among a portion of the Catholics who think the time has arrived when the clergy should be kept out of politics. But supposing a block vote possible, it would simply have the effect of provoking retaliation. It is a two-edged sword which cannot be used with safety to themselves by the interpreters of “the will of God” that does not *will*.

If there is one institution against which Freethought wages uncompromising war, it is the dreary Scotch Sabbath. Our opponents often misrepresent us by

saying that our aim is to so secularise the Sabbath as to introduce labor, and abolish its distinctive character. This we emphatically deny, knowing full well that hard-working humanity needs a recurrent day of rest and recreation. In recognising this need, we by no means admit its divine origin; and we can demonstrate that its necessity was perceived by man long before the institution of the Mosaic Sabbath. But what we maintain is that it should be purely a day of recreation and rest, in the proper sense of the term; that is, that, instead of a man shutting himself up in a very often stuffy and ill-ventilated building, listening to the dreary platitudes of a drowsy parson, the hell-fire denunciations of a perspiring ranter, or indulging in the dyspeptic and over-fed slumbers of an untimely nap; he should refresh and rebuild the mental and physical frame by imbibing the pure air of heaven, or by some outdoor exercise, such as cricket, boating, tennis, or other healthful recreation. We sometimes give vent to a regretful sigh to think how probably the next generation, or at the most a few years hence, men and woman, boys and girls, will every 7th day enjoy the now almost unknown blessing of a true holiday,

How often the parrot cry is raised by the clergy that if we do away with Christianity we also abolish all morality and all check on crime. Surely it is but a poor compliment to humanity to suppose that men can only be kept from leading vicious lives by fear of future punishment or hope of reward. That faith and morals are not necessarily inseparable has been demonstrated over and over again, and also that faith has little or nothing to do with progress and civilisation. We opine that few Christians would hold out the hand of fellowship to Mormons, or deny that they are the followers of a most pernicious and damnable heresy; yet we have it on the very best authority—the authority of unfriendly reports—that crime is almost unknown amongst their own members; that but for the Gentiles, *i.e.*, Christians, in their midst, there would be no need for gaols or police; and that, scarcely with an exception, the Gentiles own all the drinking-bars, gambling saloons, and brothels! In having turned an arid, saline wilderness into a flourishing garden, their progress is demonstrated as a problem of Euclid. And yet there are Christians so devoid of humour as to deliberately preach in their midst the Gospel of conversion!

A recent return laid on the table of the House of Commons states that during the year 1883 forty-four poor wretches died of starvation in London alone! It is said that sermons can be preached from stones,—how much more from this ghastly statement? Think of it! ye well-fed, well-housed bishops, deans, and Christian clergy! What has your faith done, what is it doing, to allay the fearful misery and crime of pauper London? What avail is it to proclaim with trumpet-blast that your wealthy bible societies issue their millions of bibles, in hundreds of foreign tongues, when thousands are starving in your midst? A few generations hence the student of history will wonder at the strange anomaly of a faith spending its thousands of pounds, and sending its army of missionaries abroad to convey a doubtful benefit to the heathen, with such a field at its very doors! Jesus of Nazareth said—“Blessed be ye poor, for yours is the kingdom of God.” Take heart, poor, drunken, starved, and degraded wretches, for heaven knows you are poor enough, and great must be your reward hereafter!

Progress.

SUNDAY CONCERTS.

The question of charging admission to the Sunday Concerts in Auckland, having been raised by the authorities, the President of the Auckland Rationalistic Society (Mr. A. Campbell) writes as follows:—“There is very considerable taste for music in this city, suburbs, and throughout the provincial district generally. Evidence of this fact is found in the large trade in the sale of musical instruments and musical literature; in the excellent patronage given to opera in the city and to local concerts throughout the country; in the introduction of musical instruments into church assemblies, and the competition between churches as to which shall produce the best musical attractions. It is well known that many attend churches solely to listen to the music, and by this class the music without the service, rather than with the service, is preferred. The Choral Society have with great spirit and liberality for several years given once a year a free treat of this kind, and on Sundays; and on these occasions, though the Choral Hall had been twice as large, it would have been filled. So much for the capability of a large portion of the Auckland public to enjoy music without a religious service. Now for the payment of the music. We all know that a concert, whether on a Saturday or a Sunday, must be paid for by some party; and, although the members of the Choral Society can happily afford to be generous and give their concerts free, yet these concerts cost them much, and they might as well have made a charge; and on each occasion they could easily have had at least fifty pounds, which, if their Society did not require, could have been disposed of amongst our charitable institutions. The question how payment should be made by the entertained at a Sunday concert seems to be one in which no Government has any call to interfere, and may safely be left for the entertainers and the entertained to settle between themselves. There are two modes of payment—the fixed charge and the voluntary collection. The fixed charge has the merit of being business-like. It places the entertainer and the entertained on an equal and reciprocal footing. The entertained pay for certain music, the music is supplied, the engagement between the parties is completed, and they are quits. In the voluntary collection method, the entertainers do their part, and then adopt the role of the mendicant and beg from the entertained a charity to keep them alive until the next occasion they may entertain them, and again beg for such charity as the entertained may dole out. Of course, you have seen a street musician grinding his tune or singing his song, and seen also his boy amongst the crowd collecting a few coins. This is exactly the position which is tried to be forced upon the promoters of Sunday concerts. Now, we all know the inbred meanness of a large portion of our community—how unwilling they are to pay for anything they may get for nothing. We read every week the miserably small voluntary collections obtained at the Sunday evening Theatre services, and the same fact has leaked out with regard to Mr. Brown's services at the Opera House. With such people, who it appears can neither be coaxed nor shamed into paying, it is surely better to adopt the commercial system and make them pay for value received. It would be good teaching—practical teaching of manliness and honesty—if every church and Sunday assembly adopted fixed charges. I have learned that at St. Patrick's Cathedral this method is adopted, and I have not heard that it has been challenged by the police. Entertainments where a fixed charge is made are always more orderly than free entertainments. The beggarly crowd waiting to scramble for free crumbs are kept outside. Payment gives to the entertainment a value, and the man who is willing to pay has the sense to behave. The commotion caused by the concert of Messrs Hallifax and Dean would not have occurred had not Superintendent Thompson interfered and caused the fixed charge to be abandoned; him I do not blame, but those who

"egged" him on. I hope the legal difficulties which seem to beset Sunday concerts will soon be cleared up, and, if the difficulties are real, cleared away, for these concerts would be the supply of a want very much felt, and during the winter months several could be maintained in this city."

FREETHOUGHT IN NEW SOUTH WALES.

An energetic and staunch Freethinker at Newcastle, N.S.W., to whom some REVIEWS were recently sent from New Plymouth, in a private letter to a friend under date 27th July, remarks:—

"There are some really good things in the REVIEWS you sent. I hope the issue is self-supporting. The proprietor and editor have both enterprise and ability of a superior order, and deserve success. In reference to Freethought here, there is no question of its progress. There are now between 600 and 700 shares in our new hall taken up and deposits received upon the same. The ground is secured on a ten years' lease, with the option of purchase at upset price, £357. Building materials, stone, and timber are already on the ground, which will be used next week in the structure. Mr. Walker, of Sydney, has been here during this week giving two lectures—one at Wallsend, and the other, last night, at Newcastle here."

The same writer also mentions that he has sent to England for £10 worth of Freethought literature, which he intends to offer for sale at the Sunday evening lectures when the new hall is opened. He adds emphatically—"Progress must be made."

A FREETHOUGHT ASSOCIATION AT STRATFORD.

We have much pleasure in publishing the following communication, and hope we shall have to announce in our next number the accomplishment of the object:—

TO THE EDITOR OF THE FREETHOUGHT REVIEW.

SIR,—The enclosed clipping taken from a letter of the Taranaki 'Budget's' Stratford Correspondent led to my writing the letter therein enclosed to the editor of that paper, with the view of encouraging my unknown colleague in Freethought, but as the columns were closed upon the subject, I have to request you to find room in the Review if possible for both clipping and letter.

I remain, &c.,

THOS. G. LEECH,
Inglewood, Taranaki.

(Paragraph referred to.)

As a proof of the desire of the present generation for the acquisition of knowledge and truth, there is already a talk of forming a Freethought Association in the district, as there are many of the settlers holding advanced views who feel the want of a place of meeting where they can openly and freely discuss the facts and plain truths that science is daily laying before us, to the complete overthrow of the old superstitious dogmas, and I trust shortly to be able to report that the Association has been successfully formed.

"ADVANCE STRATFORD."

TO THE EDITOR OF THE FREETHOUGHT REVIEW.

SIR,—The establishment of a Freethought society at Stratford, as indicated by your Stratford and Ngairu correspondent in a letter to you dated 10th inst., will be hailed with pleasure by many settlers round about Inglewood, who, as appears to be the case at Stratford, "feel the want of a place of meeting" ("especially on Sunday") "where they can openly and freely discuss the facts and plain truths that science is daily laying before us, to the complete overthrow of the old superstitious dogmas" now rejected by thousands who formerly believed in them, not so much from choice as from chance, because they happened to be the dogmas of the country in which they were born. I with many others in this district shall anxiously look forward for the report which your correspondent trusts he will be able shortly to send, informing you of the successful formation of the aforesaid association; step of advancement, which I firmly believe will be followed by Inglewood and New Plymouth.

Yours &c.,

THOS. G. LEECH.

Inglewood,

MELBOURNE.

Our Melbourne correspondent remits the following brief epitome of the month's proceedings of the Association there:—

Debates are the order of the day. Shortly after the controversy between Mr. Symes and the Rev. D. M. Berry, the Rev. Canon Potter opposed Mr. Symes for one evening on the proposition: "Is Atheism or Christianity the more reasonable belief?" This, in reality, was not a debate at all, for the two half-hour speeches of the Canon's were read from manuscript. After he had read them, Mr. Potter handed them to the reporter of the 'Daily Telegraph,'

which paper published them verbatim, at the same time, with customary fairness, considerably condensing Mr. Symes' portion. This discussion was followed up by another occupying two evenings, between Mr. Symes and E. G. Higg, M.D., the Government medical officer. The subjects discussed were—"Is Natural History, or Darwin's or any other Materialistic Theory, a true Science?" on August 7th.; and—"Is Man a Reality in a Spiritual, or a Materialistic Sense?" on the 8th. The Doctor showed himself to be thoroughly at home when speaking on corporeal matters, but as soon as he attempted to deduce spiritualistic conclusions from them, he no more understood his own logic than did his hearers. In none of the debates that Mr. Symes has engaged in up to the present, has he met a foe man worthy of his steel. The one with Mr. Berry was the most successful, the other two being merely calculated to bring controversy into contempt. As a forlorn hope of bringing about a tussle with the Bishop, the A.S.A. have determined to write to that gentleman, inviting him to meet their representative in the Melbourne Town Hall, the entire proceeds to be devoted to the Austin Hospital. Should he decline, as is most probable, it is their intention to insert the challenge as an advertisement in the daily papers.

This month occurs the second anniversary of the Australian Secular Association. When it was organised by Mr. Thomas Walker, assisted by a few enthusiastic Freethinkers, our opponents prophesied its utter collapse in three months. Instead of that taking place, however, we have reached our second birthday without any disease. In fact, we are so healthy, and have grown so fast, that we now number nearly as many as our older brother, the Young Men's Christian Association. Our latest move is the introduction of weekly suburban lectures. One has already been delivered with fair success at Richmond. The next takes place this week at Collingwood. Previous to the lecture there will be an entertainment by members of the A.S.A., assisted by the excellent band of the association. As there will be free admission to the hall, with collection, it is anticipated that many of the orthodox will take advantage of the opportunity to listen to our case, and probably will also accept the invitation to combat Mr. Symes' views,

W. C. A.

August 11th, 1884.

WOODVILLE FREETHOUGHT ASSOCIATION.

The Secretary of the Woodville Association forwards the following particulars:—

SIR,—The report for the month is not of a very inspiring nature. Owing to the severe cold and wet weather we have experienced, our attendances have been small—so much so that we have decided temporarily to hold our meetings once a month. Our members are scattered over a large district, but though we have a fair number of members living within a stone's throw of our meeting house, they will not attend, but prefer to go to Church at the same time as we hold our meetings, and burlesque Christianity. The same members are ever ready to help with their purse, but for some reason or other hardly ever attend, and thereby discourage in a great degree those few who do. The various papers for the month have all been read by our brave President, and seem to have been so convincing that no discussion followed. The attendance of the public has been very good, considering the weather; and if the whole of the members would only pull together, and be a little more aggressive in their work, we should soon make good progress. There is, however, some talk of reorganization. Some of the members wish to have music and singing instead of discussions on theological subjects. We are promised a debate on the first Sunday in September between a Mr. Rendle and our President.

I am, &c.,

GEO. HUTCHINS, Secretary W.F.A.

P.S.—I had quite forgot to mention that Mr. Hugo had been on a visit here, lecturing upon Physiognomy, and that on Sunday evening, the 17th, he gave a lecture against Spiritualism, at which I was unable to be present, but which I am told was a very good one. It may say that the people here, Religionists and non-Religionists, have been holding circles for the investigation of Spiritualism. In fact, it has almost become a craze, nearly everyone you meet either giving or asking to be given some information with regard to the phenomena. From what I can see and learn of it, I am persuaded that it is perfectly useless to mankind for good, even supposing it to be true. Its only good feature is that at present the majority of its adherents are anti-Christians, but a host of the lesser lights are striving to get the Churches to take it up as a last resource against what they term the "Infidelity of the Age."

AUCKLAND RATIONALISTIC ASSOCIATION.

The Secretary of the above Association again favours us with a *resumé* of the month's work, which will be found interesting. He writes:—

SIR,—At the time of writing my last report we had just commenced a short engagement with Mr. Isaac Selby to lecture for us on Sunday evenings, and all was going on swimmingly, our receipts answering the expectations of the lecturer and the Association, when, lo and behold! the Argus-eyed Inspector of Police suddenly discovered that during the reign of that righteous old mediocore, George III., an Act was passed to prevent charging for admission to Sunday amusements—not to prevent the amusement, but the method of getting paid for the same; for we are allowed to meet in the usual manner, have the same class of entertainment, including lecture and debate, but must substitute the voluntary mode of

collection in place of charging a small fee for admission. The hue and cry arose from the fact that Dunning's Opera Troupe advertised a sacred concert to be given on a Sunday. They were threatened with a prosecution if they made a charge. The result was that the doors of the Opera House were thrown open, or, I might more properly say, forced open, and the public entered and occupied indiscriminately both dress circle and body of the building without paying anything, except a few unfortunates who had, previous to the threatened prosecution, purchased reserved seat tickets, and they as a rule did not get in at all. The liberality of the assembled multitude was tested as they left the building by having a hat held up before them, in which they were requested to deposit any spare cash they might have about them, and the total amount collected from some 1,700 people was about £20, a few shankless buttons, and a lady's partial set of teeth, dropped doubtless in the excitement of the hour. As the Act does not mention the word lecture—only amusements and debates—our Association determined to make the usual charge during Mr. Selby's engagement, and last Sunday again charged the 1/- at the doors, and the result was a considerable increase over the previous Sunday's receipts, which was upon the voluntary principle. But the meeting was hardly as pleasant as usual, being shorn of its social character, although the lecture was most excellent and gave every satisfaction. You are by this time probably aware that we intend to test the question of the applicability of the above-mentioned Act of George III. to this colony as soon as we are assured of the material support of kindred societies, believing, as our new Premier telegraphs us, that it is not in force, adding the encouraging words "No surrender," to which I add "Nil Desperandum."

In addition to the somewhat exciting occurrences mentioned above, there has been a debate between Mr. Selby and Mr. John Buchanan, the latter gentleman representing the Christian Evidence Society, the President of which Society is the Bishop of this Diocese; subject—"Is the Mosaic account of Creation at variance with Science." Mr. Selby, affirmative; Mr. J. Buchanan, negative. The supporters of Mr. J. B. must have had very little faith in their champion, or in their cause, as very few indeed shewed up, the audience being almost entirely composed of Rationalists. They so far neglected him as not to furnish him with a lamp, water, and glass, which omission probably accounted in some measure for his continually floundering about in the dark as though he was very much fogged.—I am, &c.,

W. C. DENNES, Hon. Sec.

Auckland, Aug. 15, 1884.

WAVERLEY FREETHOUGHT ASSOCIATION.

The Secretary of the Waverley Association forwards the following particulars:—

Sir,—Notwithstanding the inclement weather, our regular meetings have been well attended; readings by the several members being much approved of. We have altered our hour of meeting from 3 p.m. to 7 p.m., as this gives our country members a better chance of attendance. Our Association has joined the N.Z. Federal Association, Dunedin. This is much better than remaining an isolated part of the body. The old cry of "unity is strength" will apply here. Our Vice-President, when in Wanganui, having chosen several works bearing on our principles, the Association unanimously approved of the choice of works made, thus forming the nucleus of what we hope to be a very strong Library. I see in the 'Chronicle' of the 22nd, that the Salvationists state they have received a letter from a Freethinker of Waverley inviting them to lay siege to their town. The Freethinkers cannot be responsible for what one member may choose to do, but the Association itself has nothing to do with the invitation, and I question very much if the name signed is on the books of the Association at all.

Yours truly,

W. G. WILKINSON,

Secretary.

Waverley, August 23. E. M. 2, 84.

CANTERBURY FREETHOUGHT ASSOCIATION.

We have to acknowledge the following items from Mr. F. C. Hall, Secretary of the above Association:—

Sir,—The following sermons were delivered to very good congregations: July 20, "Spiritualism in its Relation to Science," by Mr. Chas. Bright; July 27, "Infidelity," by Ivo; Aug. 3, an address by Mr. E. Billeliff; Aug. 10, "Ghosts, Witches, Apparitions" (being the first of two lectures attacking Spiritualism), by Ivo.

On the 25th ult. an invitation ball took place at the Hall, which was got up for the young folk attending our Sunday evening services.

Two or three pages of the lives of the Holy Fathers are read each Sunday. Some of us Infidels begin to take quite an interest in the old scoundrels.

An ex-member of ours sent us from the top of Blue Mountains, N.S.W., a P.O.O. for one pound towards the funds, with the wish that he could have made it for £50.

A few days ago, per s.s. Ruapehu, we sent home a frozen sheep addressed to Chas. Bradlaugh, as a reminder that there are Freethinkers in this colony.

Yours, &c.,

F. C. HALL, Sec. C.F.A.

WELLINGTON FREETHOUGHT ASSOCIATION.

The following notes from the Secretary of the Wellington Association will be read with interest:—

Sir,—Since my last report I am glad to say our membership has increased rapidly. Our roll now numbers 130, new members joining every week. The fact of our having taken larger premises, with comfortable seating accommodation, has brought this about. We bid fair to be a very strong Association in time. I now give you a list of our lectures for the last five weeks, which have been well attended:—July 19, "Modern Civilisation," by Mr. Inmiss; July 26, "Conquest of Granada," a poem, recited by our President; Aug. 10, "Shadows of London," by Mr. Crook, a member of the Christchurch Freethought Association; and another by him yesterday on "Money and Misery." These lectures were given to crowded audiences, and the lecturer was very impressive in his description of the vice and misery of modern Babylon, and pictured the rich man, with his herds of gold, beingellowed by vice and misery in that vast city. I presume he is from London, hence his knowledge of the different hovels of wretchedness he had visited, of which he gave us a very graphic account. If this gentleman should call at Wanganui (which I believe he intends to), I should strongly advise the Wanganui Freethought Association to engage him for two or more lectures. His terms are very liberal, and he will work entirely with what the Association thinks best.

Our members are very gratified in the return of Messrs. Ballance and Stout. With these gentlemen in the Cabinet, we trust the bigots will not be quite so spiteful to Freethinkers, but confess there are as good men amongst them as the pious orthodox.

We held our second social gathering last Wednesday, and invited Messrs. Stout and Ballance, who, unfortunately, could not come. It was a great success.

Again thanking you for reports, I am, &c.,

W. TYRRELL, Hon. Sec.

Wellington, Aug. 18, 1884.

WANGANUI FREETHOUGHT ASSOCIATION.

Mr. Buckrell has supplied the following report for the month:—

Sir,—Since my last usual report you are aware we have had the misfortune to lose the services of Mr. Jno. Ballance, who is attending his Parliamentary duties in Wellington. There can be no doubt his absence is a serious loss to us; yet, I am pleased to notice, members are taking more interest, and have expressed their determination to do all in their power to sustain the usually high character of our meetings.

Last Sunday, Mr. Jardine, late Secretary of the Wellington Association, gave us a lecture on "London, and its Slums." The two preceding Sundays, Mr. Donovan gave us a lecture in two parts, entitled "Why don't God kill the Devil?" The lecturer, commencing with Adam and Eve, touched briefly on the circumstances attending the killing of Abel by Cain, Noah and the deluge, life of David, and the crucifixion. Then he drew the attention of the audience to the religious wars that had taken place from the time of Constantine to the present, maintaining and showing that the Devil, during all these great calamities, was really at the bottom of them all, and there seemed no good reason whatever why God did not kill him before he had time to do all the mischief he had done in the world. Mr. Donovan has a large store of historical knowledge, which, combined with his national wit and quaint way of expression, makes his lectures highly instructive and amusing.

Our meetings still continue to be a source of attraction, which is largely due to the very excellent music provided for us every Sunday by Mr. King and his band.

Trusting my next communication will be longer and more explicit,

I remain, &c.,

J. J. BUCKRELL,

Sec. W.F.A.

THE PROSECUTION OF MR. CHARLES BRADLAUGH.

We take from the National Reformer the following account of the answers of the jury to the questions submitted, in the action against Mr. Bradlaugh for voting illegally:—

The Lord Chief Justice said: Now, gentlemen, here are the questions you will be good enough to answer in writing. No doubt you would like to retire.

The Foreman of the Jury: If your lordship pleases.

The Court adjourned at 1.50.

The Jury returned into court at 2.30, and retired to consider their verdict.

The Jury returned into court at 5.5.

The Jury handed a paper to his lordship.

The Lord Chief Justice: The first question is—"Was the Speaker, in fact, standing in front of the chair or sitting in the chair at the time when the defendant made and subscribed the oath?"

The answer is, "Sitting."

The next question is, "If you think the Speaker was sitting, in point of fact, then, was the sitting for the purpose of preparing or correcting notes which he was about to use in addressing the defendant, or for any other purpose, and, if for any other purpose, can you say for what purpose?" The jury answer, "Sitting for the purpose of preparing or correcting notes which he was about to address to the defendant."

Then, thirdly, "Had the Speaker resumed his seat, and, if he had, had he resumed it for the purpose of allowing the defendant to make and subscribe the oath?" The jury answer, "No."

Fourthly, "Have the Crown satisfied you that upon the 11th February, 1884, the defendant had no belief in a Supreme Being?" The jury say, "We unanimously agree that the defendant had, upon the 11th February, 1884, no belief in a Supreme Being."

Then, fifthly, "Have the Crown satisfied you that the defendant, upon the 11th February, 1884, was a person upon whose conscience an oath, as an oath, had no binding force?" Answer, "Yes, we are satisfied."

Then "Had the House of Commons full cognisance and notice of the said matters by reason of the avowal of the defendant?" Answer, "Yes."

"Did the defendant take and subscribe the oath in the sense explained according to the course and practice of Parliament?" The answer is, "Not according to the full practice of Parliament."

Then, "Generally, did the defendant take and subscribe the oath?" Answer "Not as an oath."

(*Their Lordships consulted.*)

Upon those findings, Mr. Attorney, I think it is not necessary to have any further consideration of the case—it appears to me that we are bound to enter the verdict for the Crown.

Passing Notes.

A wealthy Californian says in his will—"This death-bed repentance and pardoning of old wrongs is worse than hypocrisy. I don't want any minister or preacher of any kind at my funeral. The masons shall do the entire work. Gospel sharps and I never flocked together. Not much!"

When a Catholic member of Parliament dares to oppose the will of the Priests he receives excommunication in the following manner. The 'Dunedin Tablet' speaks:—"Our readers by referring to the letter of our Auckland correspondent will see that in New Zealand we are blessed with at least one phenomenal 'Catholic.' The famous Dane O'Grady it will be remembered was d—d glad that he had a country to sell to the British Government; Mr. Tole, and with still more appropriateness, is evidently d—d glad that he has a soul to sell to the Orangemen. We wish each of them joy of their bargain, and all the credit that is respectively and mutually due to them. Mr. Tole, in fact, has been pilloried by the Orangemen as an example of Catholic meanness and perfidy." Mr. Tole is apparently an illustration of that *rara avis*—a Catholic without the patent conscience supplied by his church.

The following paragraph, from 'The Catholic Herald' is to the point—it claims rightly enough that the Church of Rome is the bulwark of Christianity, and it might have said that it will be the last rampart to be stormed by the legions of Freethought:—"Father Lambert's 'Notes on Ingersoll' is having a very extended circulation. The work has gone through its sixth edition, and may yet reach its sixtieth. The Young Men's Christian Association, of New York, sent an order recently for 125 copies to be distributed among the general secretaries with the view to its circulation among that body of Protestant young men. Mr. Wark, of Boston, was negotiating for 1,000 copies for distribution here on account of Ingersoll's lecture. This recognition by Protestants of all denominations of the value of Father Lambert's work is a great tribute to the author, and shows that infidelity can best be met by arms from the armoury of the Church."

A statement having been made in the 'Bruce Herald' to the effect that a Catholic boy educated at a denominational school would not be allowed to compete at a Civil Service examination, Mr. Habens, the Inspector General, has written as follows in reply:—"There is no foundation whatever for the assertion that a Catholic boy educated at a Catholic school would not be eligible or allowed to compete at a Civil Service examination. The Government of New Zealand do not recognise any Church or any faith as entitled to precedence of any kind, and treat all men alike, as far as their religious professions are concerned."

Commenting on the manner in which the contest in Dunedin East was conducted, the 'Timaru Herald' remarks:—"Mr. Stout has behaved throughout with the dignity and self-respect of a leading politician; and his supporters have taken no part in the religious war, beyond protesting in strong terms against the narrow-minded bigotry of those who would deny to a public man—or private man either, for that matter—the universal right of liberty of conscience. But the methods adopted by the pious Mr. Green and his friends have been enough to make any intelligent person sick; and certainly enough to do more damage to the cause of true religion in a week, than all the efforts of the reverend gentleman during all his life could do it good. If that is religion, then the less religion we have in the world the better. A greater piece of humbug never existed; and if our conception of religion is a correct one, nothing in the shape of humbug ought to enter it at all."

"An interesting article on fisheries in 'Engineering' contains the following:—In the northern parts of the British Isles the failure of the herring fishery has often been attributed to Sunday fishing, whilst other fish less favourable to Church influence are recorded to have left the coast because tithes were levied on their capture. During an inquiry held in Sweden about 50 years ago as to the reason that the herring schools had deserted the coast, we find the first six probable reasons discussed to be:—1. God's wrath on account of the abuse of His gift, human godlessness and ingratitude, Sunday fishing, refusing to pay tithes to the clergy, or dissatisfaction with the laws and regulations made by the Government. 2. Magic. 3. Spilling of blood. 4. Cruelty shown towards the herring. 5. Using herring as manure. 6. Conflagrations on the coast, erecting lighthouses, &c. Other and more material causes were also advanced, but the conference appears to have come to no very definite decision, a result not altogether to be wondered at."

The 'Dunedin Tablet'—the organ of the Roman Catholic Church in New Zealand—has the following estimate of the value of the records from which the Christian Church derives its spiritual authority:—"A correspondent wrote to one of our contemporaries a day or two ago, in effect, that the 'unaltered' text of Holy Scripture was an undeniable need in the public schools. But where is this good correspondent or his friends to find that unaltered text? If it had existed in the Authorised Version, for example, no revision would have been found necessary; but a revision of the New Testament has been made, and that of the old is approaching its completion. Is it to be found in the original languages in which the Scriptures were written? The Greek text, at least, on which the revisers have chiefly relied, is the Vatican Codex, a manuscript supposed to have been brought, some four hundred years ago from the East to Rome by Cardinal Bessarion—but of whose authenticity Catholic theologians have no high opinion, holding it to have been probably a copy made hurriedly on the order of Constantine and altered to suit the Arian leanings of Eusebius to whom the order was issued. All that is available, then, for the use of the schools is the imperfect translation of doubtful originals, and how, therefore, shall the 'unaltered' text be forthcoming?"

The enormous popularity of Colonel Ingersoll was never better shown than at Chicago. The Republican convention had adjourned early in the day to allow the delegates time to strengthen their slates and the committees to patch up their resolutions, when some one espied the Colonel in the galleries and shouted for a speech from him. The delegates and people who packed the immense hall paused in their outward movement, and men gathered around Ingersoll and tried to pull him from his seat amid vociferous cheers. The Colonel declined, and "Uncle Dick" Oglesby got up

and spoke an hour. At the conclusion of his remarks, in which he asserted "when the Republican party had occasion to legislate on the tariff, it would do it in a perpendicular way as it had never done anything of any kind horizontally, and it had never approached anything horizontally, and had never consummated anything horizontally," the crowd again demanded Ingersoll, and tried to drag him out. Again unsuccessful, Frederick Douglass was called for, who spoke a few minutes and sat down. For the third time shouts for Ingersoll echoed and re-echoed through the hall, but like the two previous calls were unavailing. The colonel wasn't nominating candidates this year to have them refuse his recognition after election.

THE LAST DAYS OF A POSITIVIST.

My last days are cheered by the sense of how much better my later years have been than the earlier, or than in the earlier I ever could have anticipated. Some of the terrible faults of my character which religion failed to ameliorate, and others which superstition bred in me, have given way, more or less, since I attained a truer point of view; and the relief from all burdens, the uprisings of new satisfactions, and the opening of new clearness, the fresh air of Nature—in short, after imprisonment in the ghost-peopled cavern of superstition, have been as favorable to my moral nature as to intellectual progress and general enjoyment.—Harriet Martineau's "Autobiography."

AN INFIDEL'S PRAYER.

A paper called 'The Truth' has concocted the following sensational story:—"The following incident has just been related by a minister, whose veracity will not be questioned by any one who knows him. It occurred under his personal observation, and hence it is not a story manufactured to illustrate a point. He has no objection to the use of his name, nor would he hesitate to give the name of the person who was most concerned. He is ready also to furnish the precise date and locality of an event in the history of a young man, that speaks in thunder tones to those who deliberately make light of God and of his Work. This young man, just entering upon the practice of medicine, had become a scoffing infidel through the reading of Ingersoll's wretched books, and other vile productions of hell. He seized every opportunity to pour forth a tide of shocking blasphemy against Christ, and held up the Bible among his companions to coarse and obscene ridicule. At length he went so far in his desperate wickedness that he uttered a wilful lie, and perpetrated a monstrous fraud, in order to express his contempt for Christianity. He pretended to be converted, and asked permission at a meeting of the Young Men's Christian Association to confess the Lord Jesus publicly by leading in prayer. Of course his request was gladly granted, but meanwhile he had prepared a prayer addressed to the unknown God. It was filled with horrible irreverence and thoughtfully-planned insult of the Saviour. Spreading the manuscript before him on a seat, he knelt down, and commenced to read his ribaldry, when his voice was suddenly hushed, and his body was heard to fall upon the floor. The young men who were present hastened to him, but found that he was dead, and in unspeakable awe they carried forth the corpse, the ghastly pallor of the face and stony stare of the eyes haunting them, as they bore all that was left of the scoffer to his home."

[This silly production is of course going the rounds of the press, and finding believers, just as such stories of remarkable cures performed by swallowing a quack medicine find people ready to accept them. The Minister, though quite ready with Paul to fabricate a lie for the Glory of God, took care to conceal his name. That was prudent; we cannot press him for the name of the student, of the Young Men's Christian Association, or of the time and place. He was wiser in his day and generation than the Rev. Mr. Garlick. For though he has "no objection," and is "quite ready" &c., we do not know where to find him. We presume there was an inquest, and that the jury returned a verdict of 'died by the visitation of God.' Why therefore was not the official account given? And supposing the story true, the cruelty of God in inflicting death for an act of larrikinism ought to make a humanitarian Christian ashamed of his deity. Human justice would have probably inflicted social ostracism for a year and a day. These Christians will persist in turning their God into a Devil.]

AN EMIGRANT'S DREAM OF THE FUTURE.

Adieu to the land in slavery bound,
Where thousands must toil in despair.
Here! here in the South a new home we have found,
Where Freedom her banner shall rear.
Here the soil we will till, and the fruits of the earth
Abundance to us shall supply.
Here, nor idle, nor wealthy shall boast of their birth
Nor shall toilers, in misery die.
But when thy own banner shall wave o'er the sea,
They shall call the Australias the land of the free.

Although I have left the green Isle of the North,
The love of my kindred my bosom still fires.
Its tyranny's power has driven me forth
From the home of my first love, the graves of my sires.
Thou birth-place of Science! Thou land of the brave!
Now hood-winked by priest-crafts, and blotted with crime,
Thy children are flying afar o'er the wave,
To build them a home in a happier clime,
A home that in future shall glorious be,
Australia Felix, the land of the free.

The soul of the poet looks afar through the mist
That hangs o'er the vista of time.
Hail spirit prophetic! he feels himself blest
When cheered by such visions sublime.
He sees future vineyards their clusters display,
And the golden-eared corn in the vale,
He marks future Navies, in peaceful array,
Spread their sails to the favouring gale.
Australia! All this he dreams of for thee,
Future home of the Artizan, Land of the Free.

C. J. R.

August 15th, 1850.

THE LAW ON THE OBSERVANCE OF SUNDAY.

The following letter is from Mr. William Cooper:—

SIR,—In referring to Mr. Stout's telegram as to Sunday charges for admission you appear to doubt the correctness of his opinion, and to question his ability to arrive at an unbiassed conclusion on this particular matter. It is quite true that *Baxter v Langley* is not a parallel case to that of the Rationalistic Association, but neither is that of the Brighton Aquarium. The matter appears to be one of those peculiar questions which a contested case can alone decide. This of course means the risk of heavy responsibility and serious expense, whether the prosecution were successful or not. Feeling this, I promised Mr. Superintendent Thomson that no charge should be made last Sunday, as it would have been clearly wrong to involve the Association so seriously without its express sanction. The whole matter hinges upon the question whether the old statute, 21 Geo. III. c. 49, is in force in New Zealand or not. If it be considered "applicable to the circumstances of the colony," it is in force here. Mr. Stout's opinion is that it is not in force; an eminent legal firm of this city have advised that it is in force, and Mr. Williamson, the Crown Solicitor, has apparently come to the same conclusion. I may state, however, that Judge Johnston and Mr. W. S. Reid, the Commissioners appointed under "The Revision of Statutes Act, 1879," appear to favour Mr. Stout's view, for in the volume of Imperial Statutes apparently in force in New Zealand, published by the Government in 1881, the statute in question is not included. Next Sunday morning the Association will decide on the course to be taken for the future.—I am, &c.,

WM. COOPER.

Edith Simcox, in a letter printed in the 'Pall Mall Gazette' on the rights of woman, observes: "Signs show, surely, that the workers are with us. As Mr. Conway points out, the thinkers were with us long ago. It is a curious question, What, then, can block the way? And, in truth, it is to be feared that the strength of the opposition comes from the ranks—alas! still too numerous—of those who do not work very hard and of those who do not think very profoundly."

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Pending farther arrangements, F. C. Hall Esq., the Secretary of the Christchurch Freethought Association, has kindly undertaken to take charge of and distribute THE FREETHOUGHT REVIEW in Christchurch.

Those willing to undertake the agency for places not named are requested to communicate at once with the publisher.

TO CORRESPONDENTS.

T.H.—We shall try to publish the Treaty of Waitangi in our next issue, as well as the list of N.Z. Ministries.

J.R. (Timaru).—Your letter is unavoidably held over. It will appear in our next issue.

The Freethought Review.

WANGANUI, N.Z.: SEPTEMBER 1, 1884.

THE PROGRESS OF FREETHOUGHT.

THERE can be no question that Freethought is making rapid progress in this colony. During the past few years it has become organised in definite Associations, whose members exercise an influence out of all proportion to their actual numbers, for the simple reason that they call attention to the fact that the popular creed is openly challenged by men at least as competent as its supporters to judge of its truth. In addition to this, when it is seen that people who are known to reject Christianity do not fall below the prevailing standard of morality, even the most earnest Christian is forced to admit that a man's character is not necessarily determined by his creed. Hence the prejudice against Freethinkers, expressed by such terms as “scoffer” and “infidel,” is dying out, and leaving fair minded people among the orthodox to judge the question of supernaturalism upon its merits. It would, however, be a great mistake to suppose that more than a very small proportion of the Freethinkers of the colony own themselves as such. The conviction that time is on their side, makes many, who thoroughly sympathise with the anti-theological movement, disinclined to take any active part in it, and it must be confessed that there is enough bigotry still existing to demand, in special cases, no small amount of self sacrifice from those who do. This was abundantly evident during the late elections, but it was also equally clear that public opinion as a whole was opposed to religious intolerance. Even an Agnostic Premier did not shock the feelings of the House and the country, and a “Bradlaugh difficulty” would be impossible with us. The truth is that the orthodox faith is not only losing its hold upon the reason of mankind, but in new countries it is failing to satisfy the imagination as well. All those associations, which in an old country like England are a main support of the national religion, are to a large extent wanting in the colonies. At best they are memories, not facts which appeal to eye and ear and quietly exercise an influence, which though hardly recognised in consciousness, is none the less effective. Hence definite appeals to reason and experience produce a much greater practical effect here than in the old country. In short, opinion and the reality of things are in closer agreement. There is loss as well as gain in this, at least for a time. The poetical side of life is apt to vanish from our sight, but that is perhaps because the imagination, like the eye, requires time to adjust itself to new conditions of light and object. Be this as it may, the fact is certain that argument “tells” much more rapidly here, than those who have only English experience to guide them, suppose, especially in theology, where the “interests” which so largely dominate political and social questions have less effect. For this reason among others it is satisfactory to find that this Review has largely extended its circulation. The present issue is the twelfth, so that it has agreeably disappointed its best friends, who at its birth feared it would not survive for three months. We may fairly conclude from its living so long that its organisation is healthy and suited to its environment. —R.P.

He that cannot forgive others, breaks the bridge over which he must pass himself; for every man has need to be forgiven.—LORD HERBERT.

Gems.

When Anacharsis, the Scythian, was travelling in Greece, he was reproached by an Athenian with the barbarity of his native land. "It is true," replied Anacharsis, "that my country is a disgrace to me, but you are a disgrace to your country."

At almost every step in life we meet with young men from whom we anticipate wonderful things, but of whom, after careful enquiry, we never hear another word. Like certain chintzes, calicoes, and gingham, they show finely on their first newness, but cannot stand the sun and rain, and assume a very sober aspect after washing-day. —NATHANIEL HAWTHORNE.

A man who knows the world will not only make the most of everything he does know, but of many things he does not know, and will gain more credit by his adroit mode of hiding his ignorance than the pedant by his awkward attempt to exhibit his erudition. —COTTON.

It is an excellent circumstance that hospitality grows best where it is most needed. In the thick of men it dwindles and disappears, like fruit in the thick of a wood; but where men are planted sparsely it blossoms and matures like apples on a standard or espalier. It flourishes where the inn and lodging-house cannot exist. —HUGH MILLER.

All pleasure must be bought at the price of pain. The difference between false pleasure and true pleasure is put thus: for the true, the price is paid before you enjoy it; for the false, after you enjoy it. —JOHN FOSTER.

Price is as cruel a beggar as want, and a great deal more saucy. When you have bought one fine thing you must buy ten more, that your appearance may be all of a piece. It is easier to suppress the first desire than to satisfy all that follows it. —BENJAMIN FRANKLIN.

Troubles are usually the brooms and shovels that smooth the road to a good man's fortune, of which he little dreams; and many a man curses the rain that falls upon his head, and knows not that it brings abundance to drive away hunger.

Boast not the titles of your ancestors' brave youth;
They're their possessions, none of yours.
When your own virtues equal'd have their names
'Twill be but fair to lean upon their fames,
For they are strong supporters; but till then
The greatest are but growing gentlemen.

Many politicians are in the habit of laying it down as a self-evident proposition, that no people ought to be free till they are fit to use their freedom. The maxim is worthy of the fool in the old story, who resolved not to go into the water till he had learned to swim! —MACAULAY.

When thou art obliged to speak, be sure to speak the truth; for equivocation is half way to lying, and lying is the whole way to hell. —WILLIAM PENN.

Laziness grows on people: it begins in cobwebs and ends in iron chains. The more business a man has to do, the more he is able to accomplish, for he learns to economize his time. —JUDGE HALL.

Nothing is more silly than the pleasure some people take in "speaking their minds." A man of this make will say a rude thing, for the mere pleasure of saying it, when an opposite behaviour, full as innocent, might have preserved his friend, or made his fortune. —STEELE.

Curved is the line of Beauty;
Straight is the line of Duty;
Walk by the last, and thou wilt see
The other ever follow thee.

A good wife is Heaven's last, best gift to man, his gem of many virtues, his casket of jewels; her voice is sweet music, her smile his brightest day, her kiss the guardian of his innocence, her arms the pole of his safety, her industry his surest wealth, her economy his safest steward, her lips his faithful counsellors; her bosom the safest pillow of his cares. —JEREMY TAYLOR.

Women govern us; let us render them perfect; the more they are enlightened, so much the more shall we be. On the cultivation of the mind of woman depends the wisdom of men. It is by women that nature writes on the hearts of men. —SHERIDAN.

'Tis beauty that doth oft make women proud;
'Tis beauty that doth make them most admired;
'Tis modesty that makes them seem divine.

—SHAKESPEARE.

A woman has two smiles that an angel might envy: the smile that accepts a lover afore words are uttered, and the smile that lights on the first-born baby, and assures him of a mother's love. —HALLIBURTON.

Nothing is so contagious as enthusiasm; it is the real allegory of the tale of Orpheus; it moves stones; it charms brutes. Enthusiasm is the genius of sincerity, and truth accomplishes no victories without it. —BUTLER.

Experience keeps a dear school, but fools will learn in no other, and scarcely in that; for it is true we may give *advice*, but we cannot give *conduct*. Remember this: that they that will not be counselled cannot be helped. If you do not hear reason, she will rap your knuckles. —FRANKLIN.

WHY IS IT SO?

Some find work where others rest,
And so the weary world goes on;
I sometimes wonder what is best;
The answer comes when life is gone.
And so the dreary night hours go;
Some hearts beat where some hearts break,
Some eyes sleep when some hearts break,
I often wonder why 'tis so.
Some hands fold where other hands
Are lifted bravely in the strife;
And so thro' ages and thro' lands
Move on the two extremities of life.
Some feet halt while some feet tread,
In the tireless march, a thorny way;
Some struggle on where some have fled,
Some seek, where others shun the day.
Some sleep on while others keep
The vigils of the true and brave;
They will not rest till roses creep
Around their names above the grave.

—Father Ryan, in 'Detroit Free Press'

THE BIBLE IN THE SCHOOLS.

(DUNEDIN 'EVENING STAR'.)

The following fragment was picked up to day outside of the Stuart street Oddfellows' Hall, where the Educational Institute is to meet to-morrow. [We did not know till now that there were Seers amongst the Dominies. Ed. F.S.]

TIME, 1890.

Scene. State School, not a hundred miles from Dunedin. Bible Lessons being given by the Headmaster.

Pupil reads Matthew xxii., verse 21: "They say unto him 'Caesar's.' Then he saith unto them, 'Render therefore unto Caesar the things that are Caesar's; and God the things that are God's.'"

Master (examining the class): What is meant by Caesar, and Caesar's?

Pupil A: Caesar was a Roman Emperor.

Master: But what is meant by rendering unto Caesar the things that are Caesar's?

Pupil B: Giving to him all that belongs to him.

Master: What belonged to him?

Pupil A: A coin, with his head on it.

Master: That may have once belonged to him. But this verse has a particular meaning. Caesar here stands for Government, and in some things we must recognise the Government. What things do the Government do?

Pupil D: They look after the Railways.

Pupil E: They look after Schools.

Pupil F: The policemen are Government men.

Master: Can you tell me some things that we are not to look to Government for?

Pupil A: Food.

Pupil G: Religion. Government, papa says, should never meddle with Churches and Religion.

Master: Yes, boys, our Religion is a matter between us and God alone; and that is what is meant by rendering unto God the things that are God's.

Pupil G holds up his hand.

Master: Well, Gilbert, what is it?

Pupil G: Please, sir, is this a Government School?

Master: Of course it is.

Pupil G: Is the Bible a religious book?

Master: Profoundly so; but what makes you ask these questions?

Pupil G: Please, sir, papa says that the Government should not teach Religion.

Master: Well, boys, that is a question I cannot say anything about. All I know is that some years ago some people thought that folks would get mad if the Bible was not taught in schools.

Pupil G: Please sir is that fulfilling the verse?

Master: Well, boys, I cannot say.

Pupil H: Please, sir, why does Thomas Jones not come to Bible lesson? He is out in the shed now, and it is cold and wet.

Master: His papa objects.

Pupil H: Is it naughty not to read the Bible? We all like Thomas Jones, and his father is very good to us.

Master: Boys, it is time for writing lesson.

Science Notes.

M. E. J. Marnonè drew the attention of the Academy of Sciences, at the sance of April 28th, to the presence of manganese in wines. An appreciable quantity of this metal was found by him in thirty-four samples of wine which he had tested. He had also found it in several cereals proving, in connection with the detection of its presence in nearly all rocks, the very general diffusion of this metal.

M. Butchot in a memoir read before the Academy of Sciences, of Paris, on April 21st "On the Scale of Temperatures, and on Molecular weights" endeavours to show that the study of specific heat tends to establish the striking fact that, heat, which resolves compound molecules into their elements, resolves also the complex groups of particles which constitute the bodies considered as elementary.

The idea that such diseases as small-pox which spread by communication and of which the virus multiplies itself in the human body, are generated by a *contagium vivum* of some kind, is by no means a new one, having been suggested by the resemblance of the definite course followed by these diseases to the development, maturation, and decline of living organisms, and by the analogy between the regeneration of the *contagium* within the body in greatly increased amount and the production of seeds or eggs.—Dr Carpenter, Nineteenth Century.

At the last meeting of the Physical Society of Berlin Professor Landolt exhibited a solid cylinder of carbonic acid he made only an hour before. The carbonic acid was liquified in a compressing vessel, and a stream of the liquid was then made to penetrate into a conical cloth bag. This bag was soon filled with a loose snow of carbonic acid, and the latter was then by means of a stamper actually hammered in a cylindrical vessel into a solid cylinder. In this solid state the carbonic could be touched by the hand. It possesses the appearance and hardness of common chalk, and is very brittle.

A remarkable contribution to the study of morbid heredity is made by Mr. Alfred Lingard in a communication to the 'Lancet.' Not only has he recorded the occurrence of the malformation termed hypospadias in the males of six successive generations in one family numbering fourteen individuals, but the male in the third generation transmitted it by what has been called indirect atavism to eight individuals of another family. His wife, after his death, married a person not affected with hypospadias, and gave birth to four sons all of whom had it, and two of whom in their turn transmitted it to their sons, in whom the taint seems to have worn itself out. This is an important addition to the instances frequently observed more often in other animals than in man, of the influence of a first impregnation upon subsequent offspring.

The microscopic researches of Professors Crudeli of Rome, and Kleis of Prague, have shown that the lower strata of the atmosphere of the Campagna, its surface soil, and its stagnant waters, contain micro-organisms of the "Bacillus" type which they have cultivated in various kinds of soil, and then introduced by inoculation into the blood of healthy dogs. All the animals thus experimented upon became the subjects of malarial fever, which ran its regular course, producing the same enlargement of the spleen as seen in the human subject naturally affected by the disease: and the spleens of these dogs were found to contain a great quantity of the *bacilli*. This *Bacilli Malarie* has also been detected in the blood of human patients during the period of the invasion of the disease, the rod-shaped cells disappearing and being replaced by micro-spores, as the fever reaches its acme.

Facts, both ethnological and philological, have recently come to light which are compelling scientific ethnologists to modify the usually accepted theory that the original home of the Aryan race was Central Asia, and that the earliest migration started thence. Indeed, Europe, and not Asia, is now declared by some of them to have been their ancestral seat, more particularly the Eastern portions, including the western borders of Asia. One distinguished German anthropologist holds the starting point of Aryan emigration

to have been Scandinavia; and nearly all our leading scientists who have gone into the subject have given up the Himalayan plateau as the cradle of the Aryan race, and are now teaching us that our Aryan ancestors were probably herdsmen as well as forest-rangers, living partly on the treeless plains of European Russia, and partly in the forest lowlands of Scandinavia and north-eastern Germany. Professor Schrader even holds that the Swiss lake-dwellers were Aryans.

The distinguished German pathologist Professor Koch, whose investigations into the nature and history of bacteria and other germs, has already gained for him a world-wide renown, has recently discovered the bacillus of cholera in tank water in one of the suburbs of Calcutta. He went to India accompanied by two other savans, at the instance of the German Government, for the purpose of studying cholera in what is generally regarded as its original home. He attended the cholera hospitals, and found a species of bacillus always present in the lower intestines of patients who had died of the disease, just as he had previously found it in cholera victims in Egypt. It so happened that an outbreak of cholera occurred whilst Professor Koch and his companions were studying it, in the neighbourhood of a tank at Balli Hagata in the suburbs of Calcutta. With an instinctive eyesight into the probable cause of the epidemic he submitted the water of the tank to microscopic examination, and found that it teemed with the bacillus of cholera. Further, it was discovered that as the bacilli in the water decreased in number, the disease decreased in the vicinity of the tank. Professor Koch has attempted to communicate the disease by inoculation, but so far has failed. Only cats, dogs, &c., were of course experimented upon. Professor Koch and his associates intend returning to India after next summer for the purpose of continuing their cholera investigations, and they now return to Europe with the intention of studying malaria and other fevers.

The Vienna correspondent of the Times gives the following interesting account of Archduke Rainer's Egyptian papyri:—The sifting and arrangement of the papyrus collection bought by Archduke Rainer has led to further interesting discoveries. Of the hieroglyphic, hieratic, demotic, and Coptic papyri about 20 date from the pre-Christian period. Among these are one nearly 3,000 years old, in the hieratic letter, containing the representation of a funeral, with a well preserved sketch of the deceased, some hieroglyphic legends, and a demotic papyrus on the subject of mathematics. The coptic documents—about 1,000 in all—mostly letters and legal documents of the period from the sixth to the tenth century of our era. There are some important papyri containing translations of the Bible in the Central Egyptian dialect, of which there have hitherto been found but a few specimens; and a leaf of parchment from an octavo edition of the book of Ruth in the Sahidic dialect. Among the Greek papyri is a hitherto unknown speech of Isocrates, one of the finest specimens of Alexandrian calligraphy. Another fragment has been found of the book of the Thucydides manuscript, previously mentioned. Portions have also been discovered of the Iliad, and of a paraphrase of the Fourth Book. Then a metanvia has been found, dating from the beginning of the fourth century, this being one of the oldest Christian manuscripts. The collection contains many well-preserved documents in an almost continuous series of the Roman and Byzantine Emperors beginning with Trajan and ending with Heraclius. There are also documents in the Iranic and Semitic languages. The former are written on papyrus parchment and skins; and amongst them are two fragments which it is believed will furnish the key to the Pehlewi language. Among the Arabian papyri, 25 documents have been found with the original leaden seeds attached. They begin with a fragment of the 54th year of the Hegira. Another is an official document of the 90th year of the Hegira, appointing a revenue collector. Perhaps the most valuable part of the collection is 155 Arabian documents on cotton paper, of which the eighth century, which is about the time of the invention of this material by the Arabs to the year 953. Many thousands of manuscripts have still to be deciphered.

The man who has nothing to boast of but his illustrious ancestry is like a potato—the only good belonging to him is underground.—SIR THOMAS OSBURY.

Correspondence.

CHARLES BRADLAUGH.

TO THE EDITOR OF THE FREETHOUGHT REVIEW.

SIR,—On reading the August issue of the FREETHOUGHT REVIEW, I noticed under the heading of "Passing Notes" that our great champion of Freethought, Mr. Bradlaugh, is held to have voted illegally in the House of Commons, and that you invite suggestions as to the best mode of raising a suitable gift to be forwarded to that gentleman to assist him in bearing the enormous costs of the case. In response, I beg to suggest that subscription papers be printed, with an appropriate heading, and distributed to every Freethought Society in New Zealand, and also to friends who, like myself, belong to no Society, owing to our isolated position, but who would be willing to assist any scheme having for its object the one above stated. I shall consider it cruel in the extreme on the part of Freethinkers if a mighty move is not made at this time to cheer in a substantial manner the man who, above all others, is fighting for the liberties which Freethinkers hope ere long to enjoy, and hand the same down to our children.

I remain, &c.,

THOS. G. LEECH,

Marwood Farm, Inglewood, Taranaki.

A VOICE FROM NEW SOUTH WALES.

TO THE EDITOR OF THE FREETHOUGHT REVIEW.

SIR,—As an old New Zealander, I venture to send you a few notes for publication from New South Wales. In the first place I must congratulate the Freethinkers of New Zealand on possessing such an admirable paper as the 'Freethought Review,' and I trust it will be the means of brushing away some of the old theological cobwebs. I notice with pleasure that Secular Associations have sprung into existence throughout New Zealand, and I have no doubt the time is not far distant when these Associations will command a great political power. I am also pleased to notice that our old friend Mr. Robert Stout is again elected for Dunedin. Freethought in New South Wales is going ahead. Sydney is possessed of two very able lecturers in Dr. Hughes and Mr. Walker. The orthodox party are feeling the pressure, as evidenced by a deputation which recently waited on the Premier from the "Christian Defence Association." Only fancy an association of that kind! It is a clear proof that the enemy is defeated. The deputation complained of Secularists taking money at the door (the old cry!), and also that Dr. Hughes was blasphemous. The Premier did not give the deputation much encouragement. As regards the blasphemy, it appears Dr. Hughes, in speaking of the Devil, called him "Old Split Foot." That of course is blasphemy. The Devil has got a great many different names; he used to be called Old Beelzebub. This puts me in mind of an anecdote I once heard. An elderly lady one day met a parson she had not seen for a long time. Having passed the compliments of the season, the parson asked the old lady how her husband was. "He has been dead twelve months," said the old lady, "and is now in 'Beelzebub's bosom.'" "You mean in Abraham's bosom," replied the parson. "Well, perhaps so; you know more about those great folks than I do!"—I am, &c.,

J. HOPKINS,

Mount Victoria, Blue Mountains, N.S.W.

HOLY WULLY'S PRAYER.

O wau'd some an'e the giftie gi' us,
Tae' see oo'rself's as ithers see us,
It wau'd frae mony a blunder free us,
And foolish notion,
What airs in 'ddress and gait wau'd lea us,
And ee'n devotion.

- BURNS.

And noo since the election's o'er,
The upshot oft caused sic' a splore,
Mongst orthodox hunners and thore,
Are mad as daith,
That Atheist, Stout, comes ta'e the fore,
Sae by my faith,

Who wauld have thoct that saintly Green,
Wi' a' his zeal tae keep us clean,
Frae folks like Stout; but it was mean
Tae flog oo'r cause.
Our petted priest sae young and lean,
He feels the taws.

We sympathise wi' him we named,
Tae tak' a place in senate famed,
For so so laws, but noo' ashamed
Tae lift oo'r head,
For folk will say oo'r cause is maimed
Since Green is dead.

O Lord our God we durstna' name,
Oo'r qualms on this; but this we claim,
We only think's an awfu' shame,
But then ye ken
Thy ways are dark (but nee'r in vain)
We'll tho'll like men.

Sae nae doot then thou dost what's richt,
If we could read thy plans aricht,
But seems to us that Stout like Bricht,
An' twa three mair,
Should hae been sent wher'e black as nicht,
Tae Mickey's lair.

This chap can'd Ballance we did think,
Thou wou'd'st hae pitten near the brink
O brimstane fire, an' in it sink,
Afore he penned
Sic' dreadful views as black as ink,
Oo'r hearts tae rend.

But seein' thou has grac't this set
O Godless loons, and heard them bet
That Parliament will yet be het,
Wi' sic' as those,
Will try and learn this is the yet',
Thous' wish us chose.

But Lord 'tis hard tae gi' up faith,
A faith that's bred (twa parsons saith)
In mither's milk, as sure as daith,
They tell us so,
But then maybe they may be baith,
A trifle slow,

We think since we hae seen the side,
That D is V will tak' as guide,
The way he's ta'en and smoor oo'r pride,
Which seems was rough,
Noo' that oo'r ee'n is opened wide,
Was really tough.

We noo' begin tae think that Stout
Was only blam'd by ignorant lout,
That didna' ken frae o'ny nowt,
The proper way,
That men may thrive and Freethought shout,
An' win the day.

Then let us jine in what is "good,"
Nee'r mind the creeds or priestly brood,
"Dae sae tae ithers as ye wou'd
They'd dae tae you."
This great comman' let be as fool,
An' we'll nae rue.

Let Turk and Greek and Baptist jine,
With Protestant an' Cath'lic syne,
Freethinkers will tak' up this rhyme,
Admit them then,
Tae thy right han' gi' them the "sign,"
Et cet'. Amen.

In sending a petition pen'd,
'Tis proper always for to send
The scribbler's name, which I append,
(It is na' trick)
Wha hopes tae hae ye as a friend,
AN AG-NOS-TIC.

Greymouth, August 1884.

ACTS OF BARNABAS.

"This book," says the translator (1870) "has more an air of truth about it than any of the others. There is not much extravagance in the details, and the geography is correct, showing that the writer knew Cyprus well." The writer of the book says of himself:—

"I, John, accompanying the holy apostles Barnabas and Paul, being formerly a servant of Cyrillus, the high priest of Jupiter, but now having received the gift of the holy spirit through Paul and Barnabas and Silas, who were worthy of the calling, and who baptized me at Iconium."

But according to the canonical Acts, John, surnamed Mark, did not go to Iconium. Hence it is supposed to be a mistake for Jerusalem; especially as a little further on, where the writer says, "I remained at Iconium many days," one manuscript has "Jerusalem," and adds, "And we came to Antioch," &c., in Syria.

John informs us that after his baptism he was told in a vision that his name should be changed to Mark.

He describes in a few words the mission to Cyprus, agreeing with the account in Acts xiii, until they came to Perga of Pamphylia, when the two stories differ materially. In Acts we are told that John left the apostles in Perga and went to Jerusalem. In John's own account he says he stayed two months in Perga, when he wished to go West, but the holy spirit did not allow him. Therefore he turned, and having heard that the apostles were in Antioch (of Pisidia) he went to them there.

Here he found Paul in bed from the fatigue of the journey, and offended at him for his conduct at Pamphylia. Nevertheless John ministered to the apostles,

though afraid to come near to Paul. Three Sabbath days were spent there, and during this time John sought Paul's forgiveness on his knees, but without avail. The apostle's great grievance was on account of John's "keeping several parchments in Pamphylia."

When they were about to leave Antioch the missionaries could not agree where to go next. Barnabas besought Paul to go to Cyprus and "oversee his own in his village." Lucius entreated him to take the oversight of his city, Cyrene, (It does not appear from Acts that Lucius of Cyrene was with Paul and Barnabas at any time on a missionary journey.) But Paul had a vision in his sleep calling upon him to hasten to Jerusalem. Thus there was great contention. Barnabas wished John to continue with them as a servant. Paul refused to have him, but was willing to let Barnabas take John and go his own way. At last they sought divine guidance in prayer, and after much groaning and weeping Paul fully approved of Barnabas's determination to go to Cyprus with John. Barnabas fell down at Paul's feet and said, "I go to Cyprus and hasten to be made perfect; for I know that I shall no more see thy face, O Father Paul." And Paul said, "The Lord stood by me this night saying: Do not force Barnabas not to go to Cyprus, for there it has been prepared for him to enlighten many; and do thou also, in the grace that has been given thee, go to Jerusalem to worship in the holy place, and there it shall be shown thee where thy martyrdom has been prepared."

This separation of Paul and Barnabas is the same that is described in Acts xv, 36-41. But the two accounts differ in the following essential particulars:—

Acts of Barnabas

The separation occurs at Antioch in Pisidia.

It was during their first missionary journey (Acts xiii; marginal chronology, A.D. 42).

Paul was directed by the Lord in a vision to hasten to Jerusalem.

Lucius of Cyrene was present as a fellow-missionary.

Acts of the Apostles.

The separation occurs at Antioch in Syria.

It was just before their second missionary journey (Acts xv; marg. chron., A.D. 53).

He travelled through Syria and Cilicia to Derbe and Lystra, and thence to Macedonia.

Lucius of Cyrene was not sent on either journey.

The rest of this book relates to Barnabas, but as it seems to be partly historical, we deem it important enough to give an abstract of the story.

Barnabas and John embarked for Cyprus in the port Laodicea. This shows that the separation of the two apostles was at Antioch in Syria, which was about forty miles from Laodicea; Antioch in Pisidia was five hundred miles distant. Adverse winds drove the vessel far out of her course. They were compelled to stop at several landing-places. At Corasium (perhaps Corcyrus in Cilicia) they concealed themselves lest some one should discover that Barnabas had separated from Paul. A storm detained them three days at the island of Pityusa (north of Crete), where they were entertained by a pious man named Euphemus, whom with his house Barnabas instructed in the faith. At Anemurium (in Cilicia) Barnabas converted two Greeks by promising to put on them clothing which would never become soiled. Having baptized them, he clothed them, one with his own robe and the other with John Mark's. The happy converts gave the apostle money, which he straightway distributed to the poor. As the ship was about to sail for Cyprus, one of the seamen, named Stephanus, wanted to go along, but Barnabas would not permit him.

At night they sailed across to Cyprus, landing at Cromycita. Here they were entertained at the house of Timon and Ariston, temple servants. Timon had a fever, which they cured by laying their hands upon him and invoking the Lord Jesus. Barnabas also cured the sick by laying upon them the documents he had received from Matthew, "a book of the word (or voice) of God, and a narrative of miracles and doctrines." (Query: Was this the Hebrew gospel?)

At the next town, Lapithus, an idol festival was being celebrated in the theatre. Being forbidden to enter the city, they journeyed over the mountains to

Lampadtstus, Timon's native town. Here they were entertained by Heracleius of Tamasus, then on a visit to his relations. Him Barnabas recognised, having met him at Citium with Paul, where his name was changed at baptism to Heracleides. They ordained him bishop of Cyprus.

Journeying over the mountain called Chionodes *i.e.*, snowy, they came to Old Paphos, where they found Rhodon, a temple servant, who became a believer and accompanied them. They met, coming from Paphos, Barjesus, the Jew (alias Bar-Suma, the sorcerer), who recognised Barnabas. Barnabas did not go into Paphos (*i.e.*, the chief town, called New Paphos), and so they proceeded to Curium.

At Curium (perhaps Curtium) an abominable foot-race was being performed by naked men and women, Barnabas rebuked the wicked city, and the western part of it fell killing many people; the rest fled to the sacred temple of Apollo. As the missionaries drew near to the temple, they were opposed by a great multitude of Jews at the instigation of Barjesus. So they had to spend the night outside the city under a tree.

Next day they visited a village where Aristoclanus dwelt—a leper who had been cleansed at Antioch, sealed as a bishop by Paul and Barnabas, and sent to his village because there were many Greeks there. This village bishop entertained the missionaries for one day in a mountain cave.

Thence they came to Amanthus on the south coast. Here Barjesus had got the start of them, having gained over the Jews. They were not allowed to enter the city, but were taken in for an hour by a widow woman of eighty, who lived outside and did not worship idols. As they departed they shook the dust off their feet over against the temple in the mountain, where a multitude of low women and men were pouring libations.

Travelling through desert places they next came to Citium; but as there was a great uproar at the hippodrome and no one received them, they rested an hour at the gate and then sailed to Salamis.

They landed in the islands where there was a place full of idols, and a high festival was being celebrated. Here they found Bishop Heracleides again, and gave him instructions about setting up churches. Having gone into the city, they went to the synagogue where Barnabas unrolled the gospel he had received from Matthew, and began to teach the Jews.

After two days Barjesus arrived with other Jews, and having brought together a multitude of Jews, they laid hold of Barnabas and bound him, wishing to take him before the governor of Salamis. But having learned that a pious Jebusite, a kinsman of Nero, had come to Cyprus, they did not take the apostle before the governor, but dragged him from the synagogue to the hippodrome, and having gone out of the city, they burnt him with fire so that even his bones became dust. Then they gathered his dust in a cloth, intending to sink it with a wrapping of lead in the sea; but John, Timon, and Rhodon stole it away in the night and secreted it in a cave with the documents, where they also hid themselves. But the Jews having discovered their hiding-place, they fled to another cave near the village of the Ledrians. Here they remained three days, until the Jews gave up the pursuit of them, when they went to the village of Limnes, whence they sailed to Alexandria in an Egyptian ship. There the writer says he remained preaching what he had been taught by the apostles, who baptized him and changed his name to Mark by the water of baptism.

We are inclined to believe there is a foundation of truth in this account of Barnabas, and possibly that John Mark wrote it originally. But it has been much corrupted, and the name Nero has been interpolated. This book is known to have existed as early as A.D. 478, when the body of Barnabas (who was probably put to death and perhaps burnt to ashes about 40 B.C.) was found in Cyprus.

The ministry of the apostle seems to have been short and unsuccessful. Twice he journeyed rapidly through his native island, making but few converts, and before he had completed his second missionary journey he was murdered by a Jewish mob instigated by Barjesus. 'The Truth Seeker'

GREAT AND GOOD MEN IN HELL.

BY COLONEL INGERSOLL.

"God so loved the world" he is going to damn most everybody, and, if this Christian religion be true, some of the greatest and grandest and best who ever lived upon this earth are suffering its torments to-night! It don't appear to make much difference, however, with this church. They go right on enjoying themselves as well as ever. If their doctrine is true, Benjamin Franklin, one of the wisest and best of men, who did so much to give us here a free government, is suffering the tyranny of God to-night, while he endeavored to establish freedom among men. If the churches were honest their preachers would tell their hearers,—“Benjamin Franklin is in hell, and we warn any and all the youth not to imitate Benjamin Franklin.—Thomas Jefferson, the author of the Declaration of Independence, with its self-evident truths, has been damned these many years.” That is what all the ministers ought to have the courage to say. Talk as you believe. Stand by your creed or change it. I want to impress it upon your mind, because the thing I wish to do in this world is to put out the fires of hell. I want to keep at it just as long as there is one little coal red in the bottomless pit. As long as the ashes are warm I shall denounce this infamous doctrine. I want you to know that the men who founded this great and glorious government are there. The most of the men who fought in the Revolutionary war and wrestled from the clutch of Great Britain this continent, have been rewarded by the eternal wrath of God. The old Revolutionary soldiers are in hell by the thousands. Let the preachers have the courage to say so. The men who fought in 1812 and gave to the United States the freedom of the seas, nearly all of them have been damned since 1815—all that were killed. The greatest of heroes, they are there. The greatest of poets, the greatest of scientists, the men who have made the world beautiful and grand, they are all, I tell you, among the damned if this creed is true. Humboldt, who shed light, and who added to the intellectual wealth of mankind; Goethe, and Schiller, and Lessing, all gone! All suffering the wrath of God to-night, and every time an angel thinks of one of those men he gives his harp an extra twang. Laplace, who read the heavens like an open book—he is there. Robert Burns, the poet of human love—he is there because he wrote the “Prayer of Holy Willie,” because he fastened upon the cross the Presbyterian creed, and made it a lingering crucifixion. And yet that man added to the tenderness of the human heart. Dickens, who put a shield of pity before the flesh of childhood—God is getting even with him. Our own Ralph Waldo Emerson, although he had a thousand opportunities to hear Methodist clergymen, scorned the means of grace, and the Holy Ghost is delighted that he is in hell to-night.

Longfellow refined hundreds and thousands of homes, but he did not believe in the miraculous origin of the Saviour. No Sir! he doubted the report of Gabriel. He loved his fellow men he did what he could to free his slaves; he did what he could to make mankind happy; but God was waiting for him. He had his constable right there. Thomas Paine the author of “The Rights of Man,” offering his life in both hemispheres for the freedom of the human race, and one of the founders of the Republic—it often seemed to me that if we could get God's attention long enough to point him to the American flag he would let him out. Comte the author of the “Positive Philosophy,” who loved his fellow men to that degree that he made of humanity a god, who wrote his great work in poverty, with his face covered in tears—they are getting their revenge on him now. Voltaire, who abolished torture in France; who did more for human liberty than any other man, living or dead; who was the assassin of superstition, and whose dagger still rusts in the heart of Catholicism—all the priests who have been translated, have their happiness increased by looking at Voltaire. Glorious country, where the principal occupation is watching the miseries of the lost!—Giordano Bruno, Benedict Spinoza, Diderot, the encyclopedist who endeavored to get all knowledge in a small compass, so that he could put the peasant on an equality with the prince intellectually,—the man who wished to sow all over the world the seeds of knowledge; who loved to labour for mankind. While the priests wanted to burn, he did all he could to put out the fire—he has been lost long, long ago. His cry for water has become so common that his voice is now recognized

through the realms of hell, and they say to one another “That is Diderot.” David Hume the Philosopher he is also there with the rest. Beethoven, the Shakespeare of music, he has been lost; and Wagner, the master of melody, and who has made the air of this world rich forever, he is there; and they have better music in hell than in heaven. Shelley whose soul, like his own “Skylark,” was a winged joy—he has been damned for many, many years; and Shakespeare, the greatest of the human race, who has done more to elevate mankind than all the priests who ever lived and died, he is there; and all the founders of the Inquisitions, the builders of dungeons, the makers of chains, the inventors of instruments of torture, teachers and burners and branders of human flesh, stealers of babes, and sellers of husbands and wives and children, the drawers of the swords of persecution, and they who kept the horizon lurid with the fagot's flame for a thousand years—they are in heaven to-night! Well, I wish heaven joy in such company.

THE BISHOPS IN THE LORDS

“The notion that English Christianity would suffer damage if the Bishops were withdrawn from the House of Lords appears to me entirely devoid of foundation.” That was written by Canon Ryle; but the canon has since become a bishop, and, as he is the junior bishop in the House of Lords, he had to tell a company of Episcopalians at Liverpool lately that “to his own great inconvenience, he was now obliged to be absent from his diocese a considerable portion of the year. He had every day to read prayers in the House of Lords. He did not read them to a very large audience. He thought perhaps half-a-dozen made up the whole number; the prayers were over in about five minutes.” It has been suggested that the Lords might, like the Commons, have a chaplain; but mark Bishop Ryle's reply to that suggestion: “Some one had suggested that a chaplain should take that place, but he could not help remembering that it would be one more step towards taking the bishops out of the House of Lords altogether, and if once that was done people would ask what was the use of the Church of England being connected with the state at all.” So that the bishop has completely turned his back upon the vicars. But, as we know, “circumstances alter cases.”—“The Liberator.”

TRUTH AND ERROR.

O, Heav'n-born Truth let all adore,
Naught else in Universe immense, deserves the praise,
And since to mighty eminence the Truth aspires,
Such aspiration man doth joyously and freely give;
Let this then of all things be man's chief end—
To expose the Truth, result of which brings joy to all.
Alone on Truth man's happiness depends,
And when Truth dawns and plainly realised
Our duty's plain: let each assimilate
This high Heav'n-born deity to themselves.
In bygone times this god was weak,
Was fighting feebly; in those days of yore
Vile error, rampant, shewed its teeth,
Invented witches, demons, principalities, powers,
And cloth'd them all in flesh and bone.
Its beak and claw, red hot with blood
Of noble men, whose lives were freely giv'n,
Who sacrificed them for the Truth.
In later on to latest times, a timid deity
Has stronger grown—now lifts its head
With proud pre-eminence; day by day
It's onslaught on this vile ensnaring error's felt.
This demon, error, now in abject places cowers,
It finds its place alone in weakly minds, held fast
By sophistry, naught else besides.
Oh! matchless Truth, to thee we humbly pray;
Now since thou shewest thy strength, command
This worshipp'd deity by some; Oh! send it hence,
And cause such hell-born error flee away,
Consign to that vile place from whence it came.

A.

Greymouth, Aug., 1881.

The Rev. J. J. Blissdale, D.D., formerly of the diocese of Melbourne, died in San Francisco at a German hospital, after much suffering. He was compelled to eke out a meagre subsistence by newspaper work, which he did chiefly on Marriott's News Letter. He was seventy-two years of age when he died. Some scientific friends paid all his expenses in a reserved room at the hospital, and gave his remains respectable interment. Where were the Christians?

SECULAR MORALITY

Many persons, who know nothing whatever about the teachings of Secularism, appear to imagine that it is purely destructive, and offers no home in which man may dwell, after it has pulled down the crumbling edifice in which he now resides. Destructive it is as regards the religions of the world; you cannot plant flowers in ground which is full of weeds, until you have pulled up and destroyed the weeds; and since the whole garden of the world is full of the poison-plants of superstition, and there is no ground outside to plant our fair blossoms in, we must pull up, and root out, and dig a portion of the earth around us, till we have cleared a space wherein to set our flowers. God claims the whole world as his, and builds his churches everywhere; we claim the whole world as Man's, and we must pull down the churches to make room for the schools; so we drive the God-idea back from off the ground we have won, and keep the sword point ever towards it with the one hand, while we till the ground with the other. Still we have won a plot of ground, men's and women's hearts and brains, from which have been pulled up the weeds the Churches sowed in them, and which need culture and planting. To them Secularism has a message; to them it brings a rule of conduct; to them it gives a test of morality, and a guide through the difficulties of life. We test morality by utility; whatever ensures and increases human happiness is *right*; whatever destroys and injures human happiness is *wrong*; a moral act is a useful act; an immoral act is an injurious act; beyond this we have no meaning for the word morality. Our morality is tested only—be it noted—by utility in this life, and in this world; with any other life, with any other world, we have nothing whatever to do. If our conduct promotes human happiness in this world, it is moral and right, and any consideration which induces us to act so as to decrease in any possible way happiness enjoyed upon earth, is immoral and wrong. Asceticism, in any shape, is immoral; it decreases the amount of temporal happiness; and whether it please God or no, whether it give a seat in heaven or no, whether it bring happiness in a future life or no, it is equally immoral, it is equally wrong. It is moral to give every natural feeling free scope, provided only that no other person is injured, either directly or indirectly: but if the action done would, if generally done, tend to the unhappiness of society, that action is wrong, because the happiness of all is more important than the happiness of one; and the utilitarian rule is, that only those actions are moral which tend to increase the amount of happiness possible. In many points the Christian and the Secular moralities coincide, although springing from different roots; in some they directly clash. Both would agree that lying is wrong. Why? "Because," says the Christian, "it offends against God." "Not so," answers the Secularist; "but because it brings about mutual distrust, and, if generally practised, would render society impossible." Thus, each reprobates the same act, but does so on a perfectly distinct ground.

Christian morality is itself unconsciously Utilitarian, and when the precepts of its founder would be injurious if carried out, it very quietly drops them out of its code. No Christian regards it as moral to condone a theft by giving the thief more than he had stolen, or to encourage brutality by non-resistance: utility is too strong for the philosophy, and moulds it into conformity with the needs of society. But Christian morality is shaped and coloured by the endeavour to secure happiness in a world other than this; many actions are done which decrease temporal, because they are supposed to increase eternal, happiness. To the Secularist all such actions are distinctly immoral, and deserve stern reprobation.

Further, the morality which commands the Secularist to do all which tends to increase the temporal happiness of mankind, lays upon him duties which it is criminal to neglect. Education is necessary to human happiness; it increases the sources of happiness, and quickens, and sharpens the power to enjoy. To promote education in every possible way becomes then a duty incumbent on every Secularist; a Secular Society which does nothing to educate its members is neglecting one of its chief duties: it is morally bound to care for the education of its children, to give facilities for continued education to its adults, to agitate in favour of every Parliamentary proposition which makes education more easily attainable by the people, and against

everything which narrows or degrades it. A parent who professes Secular principles, and who does not insist on, and provide for, the due schooling of his children, at whatever personal sacrifice, is committing a distinct breach of Secular morality. A citizen who neglects political study, and the discharge of political duty, also sins against morality: human happiness is increased by every improvement in law, and is decreased by State injustice and State tyranny; to be indifferent to that which affects the happiness of the whole country is a crime. The Secularist has duties to himself as well as to his neighbours. It is immoral to neglect the laws of health, that is, to fail to profit by the observed sequence, according to which some acts promote, and others injure, health. Drunkenness is immoral; it weakens and destroys both physical and mental powers, and is therefore wrong, even when it is not further aggravated by public riot. Obedience to physical law is incumbent on every Secularist, and impurity of life, uncleanness, excess of any description, are all sins against Secular morality. Discharge of duties—personal, social, political—is sternly required from all who take our name: courtesy in daily life, mutual respect and reverence, willing assistance to any who need aid, ungrudging exertions for the good of others, bold resistance of evil in every shape, unshrinking defiance of every form of tyranny, unchanging patience in the reformation of the froward and the evil, unflinching tenderness with the weak and the aged, untiring kindness to all alike, these are all required by Secular morality from those who range themselves under the banner of Secularism. Nothing less than this must be the ideal which we strive to realise; and to this we must add every grace and every beauty of character which can add to the brightness, and increase the happiness, of human life.

ANNIE BESANT.

TEACHING A SECULAR CODE.

The Minister of Education of New South Wales has sent the following reply to the Secularist deputation, headed by Mr. T. Walker:—

"Sir,—I am desired by the Minister of Public Instruction to acknowledge the receipt of your letter of July, 1884, asking that the 'New South Wales branch of the Australasian Secular Association may be permitted to send its representatives into the State schools to instruct the children of Secularists in their duties to themselves, to society, and to the country in which they live,' and submitting that clause 17 of the Public Instruction Act of 1880, gives the Secular Association that right.

"2. In reply I am directed to state that the Minister has considered the points raised in your letter, and particularly in the code of instruction in morality dissociated from theology, proposed to be taught by the Secular Association, and indicated in paragraphs A (a b) B (a b) and I II III, and while acknowledging that the duties mentioned in paragraphs I II III are such as should be imposed on every colonist, the Minister is of opinion that the proposed code does not come within the meaning of 'religious instruction' (as distinguished from secular instruction) mentioned in clause 17 of the Public Instruction Act. Moreover he cannot see any necessity for such a code of instruction being imparted by special teachers from your Association in the way proposed by you, even if such a course were permissible, inasmuch as most of the subjects named by you are already prescribed in the ordinary teaching given in the schools under this department. Paragraph 30 of the 'Instructions to Teachers' runs thus:—

"It shall be the duty of all teachers to impress on the minds of their pupils the principles of morality, truth, justice, and patriotism; to teach them to avoid idleness, profanity, and falsehood; to instruct them in the principles of a free government; and to train them up to a true comprehension of the rights, duties, and dignity of citizenship."—I am, &c.,

"G. MILLER,
"Acting Under Secretary."

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